"NO LONGER HAS DEATH ITS STING" Archbishop J. "SINCERITY AND EARNESTNESS" The Rev. J. "NO ASSURANCE AS TO LIFE AFTER DEATH" Rev. Dr. Williamson.

SOLOISTS AND DIRECTORS WHO PARTICIPATED IN EASTER SERVICES.

EXTRACTS FROM SUNDAY SERMONS PREACHED IN ST. LOUIS PULPITS.

"Our assurance of the blessedness of the dead and of the life beyoud arises from the fact that we have a record and a revelation from . God corresponding to the universal hope of men."-The Reverend W. .

tion, but it is essential to the possession of comfort and peace of • mind, more than it is essential to the highest spiritual progress . and highest spiritual development of the soul." The Reverend James .

"We salute to-day the blessed Savior, risen from the dead, as victor and King, and our salutation fills the churches with allelulas and the hearts of men with gladness and hope," Archbishop J. J. Glen-

ARCHBISHOP SPEAKS OF RESURRECTION.

The Most Reverend J. J. Glennon Delivers Easter Sermon in New Cathedral Chapel.

TELLS OF CHRIST'S VICTORY.

"No Longer Has Death Its Sting" Is the Theme on Anniversary of World's Greatest Triumph.

terday on "The Savior Risen From the Dead, and What the Victory Means." The ermon was delivered in the New Carenues, at the Easter high mass,

He took his text from the Epistle of St. Luke, sixteenth verse: "He is risen; he is not here; behold the place where they laid im." He said, in part:
"We salute to-day the blessed Savior,

risen from the dead, as victor and King, and our salutation fills the churches with lieluins and the hearts of men with gladness and with hope.

appeared to be far from his triumph, for ne was only a man of sorrows. It is only few hours since we were with him as e went forth to the field of carnage, bearing on his shouders the burden of defeat. On that field we heard the enemy shout; ve heard the blasphemies of the opposing

we heard the biasphemies of the opposing army; we saw their lance end spear; we raw their hosts gathered, surrounding him on every side; we saw his blood flow, and we thought then, as his apostles did, that all was over—that our champlon was defeated—for we heard his agonizing cry that 'all was consummated.' We saw his head bowed in death.

Now, for all the world, death means defeat; for all things earthly, death marks the end; and so it would be with Christ, if Christ were only of earth; if he were only human, But a few hours have passed, and what a transformation! The cross has faded in the background and Good Priday has vanished. The tomb that was sealed is opened, and by the open tomb Exister illies are blooming and the angel songs are sung, and all the air is filled with the joycusness of triumph. That tomb, that for us all is a type of our weakness and mortality, only manifested in Jesus a power omnipotent, when hu-

man power ceases forever. 'He is risen, he is not here; behold the place where they laid him."

DAY OF TRIUMPH.

"Some may imagine that this day of triump's correlates with other triumphil days, for in the history of our race we me not unaccustomed to the triumphal return of the heroes and the victors.

"Indeed, the bistory of our race is one of jubilation over victories wen and crowns conferred on those who deserved them. History tells of the glories and crowns that awaited the returning Caesars and Fempeys fresh from their victories. Cities, to-day, preserve arches built that a Constantine or a Titus might be honored. Shafts have been erected with a matton's treasure that the victories of Austerlitz, Marengo, Trafalgar and Waterloo might be commemorated.

"You may ask, Is this day of triumph that we celebrate like unto the days of rejoicing for the victories such as those enumerated? And to answer it I would only ask you to consider the victor and the victory. When a nation rejoices because its Napoleon or its Wellington returns a conqueror, it may be said, perhaps, that the conqueror's country is saved or its dominion extended, or perhaps it means that a national Insult has been avenged. These may be the shibsoleths that the nation employs, but they are cuphemisms only; but most certainly does it mean that all such heroes have gained their victory by sacrificing their fellow-men.

"It means that in the background of the triumphal arch is the field of carnage. It means that the shows of Hohenlinden are "Some may imagine that this day of



Henry H. Darby is the composer of a "Te Deum" which was sung yesterday at Christ Church Cathedral and in slx other Episcopal churches. Professor De Lisle is the director of the choir and organist at St. Francis Xavier (College) Church. Mrs. James T. Quarles is the contralto singer of the Lindell Avenue M. E. Church, while Miss Loretto Hawe is a prominent member of St. Alphonsus (Rock) Church choir.

large II more that in the background of the control of the control

or while ministering to sufferers stricken with postilence or famine. These things in themselves. They derive medical seedness. They derive medical seedness from the fact that the actor was a part taker of the divine life and lived and died in the Lord. It is not the form of death that furnishes material for judgment. The bones of God's people have been found in lion's dens, or bleaching upother the desert sands. The Lord knowed he had been found in lion's dens, or bleaching upother found in line's and whether they die at home or his and his feet life. It has a die they die at home or his and whether they die at home or his and his feet life. It has a die they die at hi

MANY VITAL ISSUES TO BE DETERMINED AT COMING SESSION OF THE GENERAL CONFERENCE OF M. E. CHURCH

The coming quadrennial session of the General Conference of the Methodist Epistopal Church, to be held in Los Angeles, bors in the General Conference. copal Church, to be held in Los Angeles, opening on May 4, promises to be fraugh with stirring and important issues and in-

The denomination has more than 3,000,000 members, and is the parent body of the Methodist family in this country, which includes the Methodist Episcopal Church. Bouth, with a million and a half members; the African, the Colored, and the African Zion Methodist Episcopal churches, with an aggregate of a million and a half; the and some minor denominations, making 2,200,000 members. All together Methodism has 6,000,'00 communicants in the United States, making this family by all odds the strongest in American Protestantism.

Accordingly the meeting of the chief council of the leading Methodist denomination for a three or four weeks' session. after an interval of four years, will com-mand the attention of millions of directly interested people, in addition to multitudes in other denominations, who are drawn by touch of sympathetic interest to the consideration of all movements which have in them promise of good for the public at large. The legislation to be enacted, the election of officials of various sorts. Bishops, secretaries, publishing agents and editors, and discussions to be carried on will be of uncommon interest.

LAY REPRESENTATION. The General Conference will be composed of about 750 delegates, one-half of them laymen. Of this last body about a score will be women-a fact which divides this session of 1994 off from all former meetings of this character. Never before have women had an unchallenged right to seats as delegates in the lawmaking body of this denomination, and their appearance at Los Angeles with proper credentials and their participation in the doings of the body will register an epoch in the history of the denomination.

It may be recalled that the Methodist Episcopal Church was governed by the clerical element for about ninety years, from its organization in 1784 down to the year 1872. In all that time no layman had any right in the lawmaking body of the There was but little protest against this policy for many years, al-though a small revolt in favor of "equal rights" occurred in 1827 and 1839, when about eighty ministers and several thousand members withdrew and formed the Methodist Protestant Church, one of whose elemental principles was the conferment of special rights and privileges, hitherto unknown in the mother church, upon the laity.

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In the sixties an agitation in the Methodist Episcopal Church grew stronger than before in favor of a change in the organic law which would grant laymen the right to sit as members of the General Conference, and in 1872, after a long struggle, this principle was embodied in the constitution of the denomination, and into the General Conference held in Brooklyn in May of that year laymen, duly elected, were admitted as delegates. For twenty-leight years there was a notable disparity in the numbers of the two orders in the General Conference, although provision was made for equalizing their voting power in certain emergencies of legislation.

Not more than two laymen were allowed to sit as delegates from any one conference, and in case of the smaller conferences only one. Thus it nappened that there might be seven or eight ministers and only two laymen to represent the very large conferences. In 1900, at Stunts of Chida

WOMEN DELEGATES.

In May, 1888, at the opening of the General Conference in New York City, five women of prominence, one of them Miss Frances E. Willard, who had been Miss Frances E. Willard, who had been elected by lay electoral conferences as delegates, appeared to claim their rights. They were decided seats, and after a leng debate it was decided that a new amendment must be adopted in order to give women equal rights with men in this regard. A fight, in the papers, in the annual conferences, and in book form, went on for a dozen years before the new constitution, recognizing women as "laymen" with the right to be chosen as lay delegates, was adopted. Accordingly the women will be at Los Angeles at least a score of them, as delegates.

As in a body of such size, including scores of eager and skilled debaters, it is often a hard matter for a man to get the floor, at times a score being on their feet at once, shouting "Bishop," "Mr. President," and trying in the heat of agitating debate to get the attention of the presiding officer, and in view of the further fact that in a great hall such as has held the general conferences in recent years, only the best speakers are heard by the thousands who gather as spectators, the experiment to be made by the women in launching forth on the sea of ecclesiastical debate will be awaited with curiosity, sympathy and interest.

MISSIONARY BISHOPS.

The various questions pertaining to the MISSIONARY BISHOPS.

The various questions pertaining to the episcopacy will attract close and inter-ested attention, not only on the part of the delegates but on the part of the church at large. One of these questions church at large. One of these questions touches the method of administering the work in foreign lands, especially in Eastern and Southern Asia, where great and growthful missionary operations under Methodist auspices are being carried on. For the last quadrendum the work in China, Korea and Japan has been under the care of Rishop David H. Moore, formerly editor of the Western Christian Advocate in Cincinnati That assignment was, it is understood, only for the quadrennium, and a new man, or perhaps two or three new men, will be assigned to that vast field. Bishop Moore believes that missionary Bishops should be chosen, in view of the growing needs of that section, one for each of the countries named.

Administration by means of missionary Bishops has proved to be a great success in Africa, under Bishop J. C. Hartzell, formerly of Cincinnati, and in India, under Bishop Thoburn, assisted by Bishop Parker, now dead, and Bishop Warne, on whom the burden of the local administration has largely fallen for the last four years.

Methodist missions in the Philippine

whom the burden of the local administration has largely fallen for the last four
years.

Methodist missions in the Philippine
Islands have also developed so rapidly that
some believe that a missionary Bishop
should be chosen for that field alone. India, it is announced, has asked for two additional missionary Bishops and "Latin
America," including the missions in Porto
Rico and in South America, needs closer
sepsivision than can be given by occasional visits from the "general superintendents," as the Bishops of the church, in
distinction from the missionary Bishops,
whose episcopal jurisdiction is confined to
their own fields alone, are sometimes
called. Then, Mexico is a field already
large enough, so far as Methodist occupation and mission work are concerned, to
justify the selection of a missionary Bishop
of that region.

Material for missionary Bishops is not
scarce. From among the men in the various mission fields or who have been iden-

Material for missionary Bishops is not scarce. From among the men in the various mission fields, or who have been identified with these fields in other years, it would be easy to select a half dozen strong leaders from the following list: The Reverend Doctor Charles W. Drees of Porto Rico, the Reverend Doctor John W. Butler of the City of Mexico, the Reverend Doctor W. F. Oldham, one of the assistant secretaries of the Mirsion Society of Chidago; the Reverend Doctor H. C. Stunts of the Philippine Islands, the Rev-

Episcopal timber is just now in evidence in all directions. It is not believed that the men who have been mentioned for promotion to the episcopacy, have had to do with the quiet canvass which has been going on in regard to their fitness for the great work which a Methodist Bishop must do.

The ideal qualities for the office are of a high order. A Bishop needs to be a preacher of more than ordinary slits, a man of scholarly qualities and attainments, a judge of human nature, a man of executive dispatch and of administrative ability, and of anquestioned integrity and religious devotion.

Among the men who are now in the mind of the church as possessing some of these qualities are President Bachford of Ohio Wesleyan University, Chancellor Day of Syracuse University, Doctor H. C. Jennings of the Western Methodist Book Concern, the Reverend Doctor J. F. Barry of the Epworth Herald, the Reverend Doctor Levi Gilbert of the Western Christian Advocate, the Reverend Doctor W. I. Haven, one of the secretaries of the American Bible Society: the Reverend Doctor George P. Eckman of New York City, the Reverend Doctor James M. Buckley of the Christian Advocate, n man who has had at his disposal in substance this office for the last twelve years, but who has refused to allow himself to be put forth as a candidate pecause, for one thing, he has considered that the editorial field is a larger one than the episcopacy; the Reverend Doctor W. F. McDowell, secretary of the Board of Diagocation, New York City; the Reverend Doctor E. M. Taylor of Boston, a field secretary of the Missionary Society; Doctor A. B. Leonard, corresponding secretary of the Missionary Society; the Reverend Doctor T. B. Neely, secretary of the Sunday-school Union, New York City; the Reverend Doctor T. B. Neely, secretary of the Sunday-school Union, New York City; the Reverend Doctor T. B. Neely, secretary of the Sunday-school Union, New York City; the Reverend Doctor T. B. Neely, secretary of the Greater of the Christian Reverend Doctor N. Luccock, pastor Uni

great enterprises will occupy the attention of the General Conference.

One of them involves the unification of the Methodist Book Concern in New York City and its depositories in Detroit, Boston, Pittsburg and San Francisce with the Western Methodist Book Concern which has its location in Cincinnati and its depositories in Kansas City and Chicago. An elaborate plan for the consolidation of all these various establishments under a single head and in unity of administration has been prepared by the Book Committee and will be considered by the conference at Los Angeles. It is not intended to uproot any of these establishments entirely from the place they now occupy. The idea, however, is to consolidate the manufacturing plants in a one central place for purposes of convenience and economy, and to elect one tion of the General Conference.

By the Reverend Doctor Jesse Bowman Young.

moved four years ago by the Quadrennial Conference in Chicago. From 1888 until 1896 the limit of the pastoral term had been five years; in 1894 the limit had been five years; it is term was extended to three years in 1884. The new plan, whereby pastors are appointed for a year at a time, with the possibility of reappointment annually without limit, in case circumstances require, has been on trial only four years, and yet in the crowded Eastern conferences considerable opposition to it has developed. Bisbops have found it more difficult than formerly to "fix the appointments," and the litterancy with the time limit removed has seemed to them to be less fixible and heltful than before in its operations. It does not seem probable, however, that after only four years of experimentation the church is going to retrace its steps and readopt a time limit of pastoral service.

Many believe that the present system is meaning that no action in regard to paragraph 248 be taken.

When, however, this minerity report came to be voted on finally for adoption it was laid upon the table, so that it will be clearly seen that the situation from a paragraph 248 be taken.

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For the property of the property o

ing and strenuous debate, by a vote of 227 to 279 a minority report was accepted recommending that no action in regard to paragraph 248 be taken.

When, however, this minority report came to be voted on finally for adoption it was laid upon the table, so that it will be clearly seen that the situation from a parliamentary standpoint during the last quadrennium has been something of a perplexity to wice administrators. Whitever action may be taken at Los Angeles, it is clear that the questions involved will be thoroughly discussed, and that the church, under no circumstances, whether it may ratify once more, or, on the other hand, revoke, the paragraph as it now stands, will take any attitude which can be construed as favoring rather than discountencing the forms of amusement above indicated. The question will resolve itself into a consideration of the best method of cultivating a self-denying, intelligent, considerate and conscientious form of Christian living.

Offices TO BE FILLED.

the Reverend Doctor William F. Mc-Dowell.

A proposition will also be made to elect a general secretary for the Epworth League, a post which has been uncant for the last four years, the duties of the office having been performed by the Reverend Doctor J. F. Berry, in connection with his editorial work. This attempt to do double duty, and to perform the work of two men proved early in the quadrenium too much for Doctor Berry, and his strength gave way temporarily under the toad. The experiment has generally under the folly of the policy growled then him by the action of the last General Conference, and an earnest attempt will be made to forestall the adoption of a similar policy on the pair of the next General Conference. It is feet that a wast field opens up before the right kind of a man in the administration of this young people's organization, with its 1500.000